Journal of INDIGENOUS SOCIAL DEVELOPMENT

Volume 1, Issue 1 (January 2012)
http://www.hawaii.edu/sswork/jisd
http://hdl.handle.net/10125/12528
E-ISSN 2164-9170
pp. 1-17

Critical Indigenous Pedagogy of Place: A Framework to Indigenize a Youth Food Justice Movement

Alma M.O. Trinidad
Portland State University

Key Words
Native Hawaiian epistemology and values • indigenization • community youth organizing • health disparities • food justice movement

Abstract

Native Hawaiian youth and young adults[1] face an array of issues that limit their understanding of their social context and sense of agency. Additionally, American schooling limits their understanding of their cultural roots. Despite the sociopolitical climate, Native Hawaiian communities are taking an active role in indigenizing their work. In this article, I propose a conceptual framework, Critical Indigenous Pedagogy of Place (CIPP), and argue how it promotes a sense of agency and critical understanding of the social context through the use of Indigenous epistemology and values. I suggest that CIPP is an effective process and method in indigenizing a community food movement. Macro social work research and practice implications are discussed.

RETURNING THE GAZE BY RESTORING *PONO (BALANCE)*[2]

For centuries, the steady agenda of imperialism among Indigenous communities such as Native Hawaiians has contributed to historical trauma and strikingly detrimental social conditions such as genocide, displacement, loss of land, the decimation of traditional knowledge systems, ecologies, and economies across time, people, and place, and structural discrimination (Kanahele, 1986; Smith, 1999; Trask, 1993). In result, Native Hawaiians youth and young adults face an array of disparities. They have the highest rates of teen pregnancy, school suspensions, substance abuse and juvenile arrests (Gao & Perrone, 2004; Pearson, 2004; Sonoda, 2008; Stannard, 2008; Young, 2005). Additionally, they live in impoverished communities (Young, 2005) that have high risk for food insecurity (Baker et al., 2001), environmental hazards, toxic waste, and United States military ownership (Trask, 1993). These disparities are exacerbated by the highest rates of preventable diseases such as diabetes,

1 Young adults include persons of 18-25 years old.
2 Pono means to make just or right.

heart disease, and cancer (U.S. DHHS, 1989, 2001 as cited in Else, 2004; Stannard, 2008; Young, 2005). With that, Native Hawaiians face a threat of their survival as *kanaka maoli (true)* people. As Trask (2000) posits that "the struggle is not for personal or group identity but for land, government, and international status as a recognized nation" (p. 6). Like other Indigenous populations, the threat of survival and health disparities mentioned above are symptoms of *kaumaha (cultural loss)* syndrome, deep grief and sorrow rooted in the collective sadness and moral outrage (Rezendes, 1996, as cited in McCubbin, Ishisaka & McCubbin, 2007). Hence, *kaumaha syndrome* is similar to the concept of historical trauma (Yellow Horse Brave Heart & DeBryun, 1998; Duran & Duran, 1995; Evans-Campbell & Walters, 2006; Sotero, 2006) or cultural trauma (Alexander, 2004) among Native Americans who have suffered from multiple losses—religion, language, traditional healing practices, traditional family systems—due to colonialism.

For Native Hawaiian youth and young adults to live well and overcome these socio-historical-political conditions, access to opportunities for them to engage in culturally appropriate, community based social justice work is vital. I propose that Critical Indigenous Pedagogy of Place (CIPP), when incorporated in community based work, can serve as a process and method to motive youth and young adults to learn about their cultural knowledge, histories, collective values, and healing practices, and thus, be social, cultural, and political change agents. In this article, I spell out how CIPP, when embedded in structured activities for youth, can provide the process of producing, representing, and expressing Native Hawaiian cultural knowledge and values. I describe how CIPP puts the role of place and genealogy in the center of knowledge exchange and production, fosters Hawaiian culture and values, and uses Hawaiian epistemology[3] to guide the utility of knowledge in promoting health and wellness. I then provide a case example on how CIPP is applied to the food justice movement, and suggest CIPP can be employed in the work with Indigenous youth. I end with a discussion on social work implications and research.

A CRITIQUE ON EPISTEMOLOGY AND THE ACT OF RESISTANCE TO WESTERN HEGEMONY

Community based health practices aimed at serving Indigenous youth and young adults often impose epistemological approaches that do not recognize cultural knowledge, values, history, and the voices of the Native Hawaiian community. With that, such efforts pose limitations on the impact of meeting the needs of the community or addressing the underlying problems (e.g., structural oppression) of

3 Epistemology is the branch of philosophy concerned with nature and origin of knowledge. Epistemology asks, "How do we know what we know?" (www.dictionary.reference.com/browse/epistemology)

health disparities in marginalized communities. A major critique is how knowledge and information is utilized in community-based practices (Brandt, 2004)—Whose knowledge? Who participates in knowledge production? How is knowledge used? And most importantly, does this knowledge create social change? Knowledge is structured by the existing sets of social relations and power dynamics (Harvey, 1992). Meyer (2003) indicates, "If knowledge is power, then understanding is liberation" (p. 54). So how can youth and their communities bring forth their voices and partake in critical consciousness? I argue that it is through CIPP and its utilization of Indigenous epistemology and values that this is possible. CIPP provides youth with the ability to possess a role of agency and interpretation of meanings. Agency is a dynamic process of challenging taken-for-granted assumptions, histories and knowledges, and redefining the hidden meanings, histories and knowledges (Fay, 1996). It also involves identifying power differentials—who is silenced and who participates. With that, epistemological undertones of knowledge can be understood based on the needs of a specific group or community, as it ultimately asks, "How best to be of service to our community" (Meyer, 2003, p. 54). Knowledge is socially constructed. It is a matter of reinterpretation, the redefining the things of value in regards to knowledge, and how one wishes to live. Values and practices of a people are found in a place. The process of becoming an agent seeks to undergird the connections between how knowledge is created, what knowledge is produced, and who is entitled to engage in these processes. It seeks to reclaim and incorporate the personal and political context of knowledge construction (Smith, 1999).

An epistemological approach to learning such as CIPP draws from standpoint theory as well as critical theory as it challenges the prevailing characterization of knowledge as value-free, objective, valid, and rigorous (Collins, 1989; hooks, 1990; Katz, 1996; Ladson-Billings, 2000; Roberts & Wills, 1998; Wylie, 2003). An anti-colonial stance further challenges such knowledge and principles of learning based on colonial ideas of independence, individual achievement, detachment from sources of local and personal knoweldge, and detachment from nature and spirituality (Dreeben, 1968; as cited in Grande, 2004; Smith, 1999–principles that contradict with Indigenous values.

Reclaiming Native Hawaiian epistemology is paramount for political reasons as it speaks to preserving a way of life threatened by extinction or deemed unworthy. Reclaiming Native Hawaiian epistemology does not mean to romanticize the past. Instead, as Hawaiian historian and artist Herb Kane indicates, Native Hawaiian epistemology is "to know the 'kernel of truth,' to tap into the inner wellspring, latch onto what is good and true for us [as a community], and continue to grow" (Say, 2004, p. 207-08). It ultimately means to know the ancient ways and apply them to the present endeavors, and to "advance the production of knowledge for social transformation" (Sohng, 1998) and empowerment. Similarly, Fanon (1963) urged

colonized communities to "not be content to define itself in relation to values which preceded it. On the contrary, the underdeveloped countries [oppressed, minoritized communities] must endeavor to focus on their very own values as methods and style specific to them" (p. 55). Inspired by Fanon's advice, Indigenous communities should be empowered to utilize their own epistemology and values, and the social work profession must embrace Native Hawaiian traditions and advocate for community epistemology as the basis of a strong and healthy community.

Social workers need to consider the issue of accountability—Who is the program or project really for? Who participates in shaping it? How can it be sustained? Furthemore, utilizing community epistemology implies that research and/or practice among vulnerable communities view best practices or evidence-based practices in ways that are *valid* and tangible for the community. Centering community epistemology views knowledge as *practice-based evidence*—that is as knowledge that is acknowledged as having a *local* and contingent process (Fox, 2003) and being accountable to the community.

CRITICAL INDIGENOUS PEDAGOGY OF PLACE: A PROPOSED CONCEPTUAL FRAMEWORK TO INDIGENIZE A MOVEMENT

Critical Indigenous Pedagogy of Place (CIPP) builds upon the literature on critical pedagogy, the concept of place, and Indigenous studies (Trinidad, in press). CIPP is able to reach the Native Hawaiian community and address their needs by providing a praxis that engages with Indigenous epistemology. Two parallel processes exist in reclaiming Indigenous epistemology—*indigenization* and *reinhabitation*[4]. CIPP brings indigenization to the core by encompassing three components: 1) place holds sources of wisdom (Basso, 1996), truth, and insight in culture (Meyer, 2001), 2) place perpetuates values (Kanahele, 1986), and 3) place builds community voice. Through CIPP, indigenization makes the concept of empowerment specific to a cultural group and its historic experiences and, most importantly, makes it ecologically valid and credible to a community knowledge base (Trinidad, 2011).

THE PROCESSES OF INDIGENIZATION AND REINHABITATION

Indigenization and reinhabitation are the processes and strategies of re-claiming Indigenous epistemology by remembering the past with a purpose. Indigenization allows a space for a native community to retell its own story or past—local and global, including its place, genealogy, local knowledge, culture, language, and social practices, all that are seen as marginalized—but then transforms these spaces into

4 I later collapse the terms indigenization and reinhabitation as they are processes that are closely intertwined, and use just "indigenization."

places of resistance and hope (Grande, 2000a; 2000b; 2004; Smith, 1999; Trask, 2000). Indigenization puts Indigenous knowledge, worldviews, and concerns at the center of practice. It helps a community know and understand theory and research from its own perspectives and purposes (Smith, 1999).

Reinhabitation, a parallel process to *indigenization*, is also vital to Indigenous epistemology. It focuses on contextual, ecological, place-based education (McGinnis, 1999; Sale, 1985; Traina & Darley-Hill, 1995). Reinhabitation results in learning to live well, socially and ecologically, in a place or area that has been disrupted and injured through past exploitation (Berg & Dasmann, 1990) and ecocolonization (Watson, 2008), and learning how to live well from where one is (Orr, 1992). The meaning of *living well* differs geographically and culturally. Reinhabitation consists of re-creating an intimate, organic, and mutually nurturing relationship with a place. It is the art of re-storing detailed knowledge of a place and restoring a sense of care and rootedness (Orr, 1992; Sale, 1985). For Native Hawaiians, *reinhabitation* means regaining ownership, control, and access to the natural resources that sustain living and spirituality. It also means interweaving, replacing, or speaking against Western narratives of place that have been oppressive with Indigenous narratives that instill hope and healing.

NANA I KE KUMU (SOURCES OF WISDOM) FROM PLACE

CIPP focuses on the social, psychological, and cultural dimensions of a geographic place that capture the deep meaning people have for the area where they live (Agnew, 1987; Cresswell, 2004). Place as a way of understanding the world serves as a foundation of wisdom (Cresswell, 2004). Place is not just the mere geographic location. It possesses a *deeper* relationship with the land itself (Deloria & Wildcat, 2001). For Native Hawaiian communities, health and wellness are inextricably linked to colonial experiences of dispossession and oppression such as the loss of land, traditional knowledge, language, and culture (Trask, 1993; McMullin, 2005). Land as place and sources of wisdom (Basso, 1996), and rediscovering them *collectively* and *dialogically* restores a spiritual dimension (Ball, 2002) of well-being.

CIPP encourages active efforts to preserve, sustain, and strengthen place. It purposely clarifies the symbolic cultural connections to place. It also encourages youth and community to identify and change ways in which they and their spiritual places have historically and currently being injured and exploited (Johnston-Goodstar, Trinidad, & Tecle, 2010). CIPP fosters dialog in restoring Indigenous ways of knowing and rediscovering what has been in a place for generations. Rooted in Native cosmology, worldview, and history, CIPP encourages Native Hawaiian youth and young adults to identify sources of wisdom through their connections to place and the practices and responsibilities nurtured through it.

A major cornerstone of Hawaiian epistemology is the *ʻaina (land)*. Metaphorically, the *ʻaina* is one which feeds. Native Hawaiians traditionally lived a subsistence lifestyle and became intimately tied to the *ʻaina* (Kameʻeleihiwa, 1992). Survival depended on knowledge of the land. The *ʻaina* also means origin, mother, inspiration, and environment. The *place* of birth *(ʻaina hanau)* is also tied to this category of epistemology as it shapes who people are and what their values are. Where one grew up shapes one's worldview. The metaphor that the land *feeds* is both a literal and spiritual descriptor, speaking of sustenance, growing knowledge, and inspiration. *Feeding* refers to not only food for the body, but for nourishment of the spirit, history, and a sense of place (Kanahele, 1986). Furthermore, the land becomes the classroom or space for vivid lessons and living. The land is where one practices, experiences, and lives the culture. To learn the history or language is not enough. One must to learn how to fish, how to weave, or *malama ʻaina (care for the land)* in the language. All senses, listening and observing, are utilized (Meyer, 2001).

PLACE PERPETUATES HAWAIIAN VALUES

Values and epistemology affect how a community prioritizes issues or concerns—health, land, and spirituality. Needs, situated in historically and socio-politically, are the sources of values as members for a community require and demand that those needs be met (Kanahele, 1986). The values attached to particular needs help recognize their importance. Kanahele (1986) conceptualizes values as, "standards that define for a person how s/he should behave in life, what actions or events merit approval or disapproval, what patterns or relations should prevail among people, groups, or institutions" (p. 11). Based on his analysis, twenty five[5] central values and beliefs were identified. These values epidomize the Hawaiian culture as they are drawn upon the spiritual life of Hawaiians, their cosmological connections, the strong connection to place, the social relationships of exchange, and the dynamics of leadership to demonstrate these Hawaiian values.

However, Kanahele does not explicitly demonstrate how these values influence or contribute to Hawaiian epistemology. He demonstrates, inadvertantly, that values inform epistemology (and vice versa) and is a dialectical process. In conceptualizing CIPP, I take a critical-dialectical perspective on the issue of values and epistemology.

5 The list of values include love (aloha), humility (haʻaha ʻa), generosity (lokomaikkaʻi), hospitality (hoʻokipa), spirituality (huipale or hoʻomana), obedience (wiwo), cooperativeness (laulima), cleanliness (maʻemaʻe), graciousness, pleasantness, manners (ʻoluʻolu), industry/diligence (paʻahana), patience (hoʻomanawanui), playfulness (leʻaleʻa), competitiveness (hoʻokūkū), keeping promises (hoʻohiki), forgiveness (huikala), intelligence (naʻauao), self-reliance (kūhaʻo), excellence (kela), courage (koa), helpfulness (kōkua), balance/harmony/unity (lōkahi), dignity (hanohano), leadership (alakaʻi), achievement (kū i ka nuʻu), and honesty (kūpono).

Utilizing this notion presents a vantage point of analyzing agency and structure as intertwined and mutually linked to each other. Values are central to critical theory. Thus, I emphasize that a Native Hawaiian stance is key to understanding values and knowledge production, including the contradictions that exist, in the context of a power structure and dynamics of power relations.

PLACE BUILDS COMMUNITY VOICE THROUGH *'OHANA (FAMILY)*

> *Ike Aku, 'Ike Mai, Kokua Aku Kokua Mai; Pela Iho La Ka Nohona 'Ohana.*
> *Recognize others, be recognized, help others, be helped; such is a family relationship.*
> (Provenzano, 2003, p. 47).

As a community takes part of indigenizing place, relationships matter in profound ways in Hawaiian epistemology. Relationships, or the sense of interdependence, offer opportunities to practice reciprocity, exhibit balance, and develop harmony with the land and generosity with others. The spirit of *'ohana (family)* is the focus on *others*; how relationships are maintained with others takes conscious and deliberate thought and action (Kanahele, 1986; Meyer, 2001). Knowledge is perceived as a gift that occurs when one is in balance with another. Through relationships, knowledge is a process of mutual learning, and becomes a *kuleana (responsibility)* through a continued rapport with those who keep dialogue alive. Assuming responsibility for others helps things to be *pono (right)*, and allows for thinking to be validated by others and for seeing oneself through the lens of others. This process of knowledge building through relationships provides a venue that prioritizes family, reciprocity, experiences, and diverse ways of knowing. Knowledge that is validated through others only enhances *mana (power)*. The practice of interdependency is the framework of community and family life, and is at the heart of what it means to know something through a Hawaiian worldview (Meyer, 2001). Community voice is fostered through place, and assists in navigating what is worth knowing in today's society. It is through place that helps build and maintain a sense of community where access to and utilization of information is a sociopolitical process (Trinidad, in press).

APPLICATION: THE INFUSION OF CIPP IN THE FOOD JUSTICE MOVEMENT

> *Food is a social and cultural expression of individuals [and groups].*
> *Through food we can better understand our histories, our cultures, and our shared future.*
> *Food connects us to the ecological systems and can teach us about the world we live.*
> *We also use food as a way to get in touch with our deepest desires*
> *or to examine political and social relations within society.*
> Levkoe, 2006, p. 89

Eradicating food insecurity[6] as a social movement may be a useful example in demonstrating how CIPP unfolds in place. CIPP can help community-based organizations or grassroots groups frame its community health needs, and social workers in organizing communities and developing culturally responsible programs by validating the role of community members. The food justice movement as a critical place-based movement that reclaims local, Indigenous epistemology engages in local organizing and community development efforts that represent an involved citizenry (Wekerle, 2004) among youth and their community, and facilitates social change in overcoming historical trauma, oppression, structural discrimination, and inequality—the underlying root problems of health disparities.

The food justice movement takes many forms and utilizes a range of approaches. It represents an integration of community organizing efforts that include activists from farmers to eaters, and a focus on creating a socially just food system (Levkoe, 2006). As a social resistance movement, the food justice movement refuses to commodify food by combating the process of McDonalization, a term coined by Ritzner (2008) to describe a process of fast food restaurants and its principles of efficiency, calculability, predictability-standardized, and control becoming dominant in society. As this occurs, people take for granted information on where their food comes from, and dismisses the humanity of the people involved in the process. When community members become aware of the overabundance of such discourse in their community, a social resistance movement encourages its members to critically question the sources of their food and the traditional ways of preparing them. It promotes a strategy of food security where all people have access to adequate amounts of safe, nutritious, and culturally produced food in environmentally sustainable ways. Utilizing CIPP can potentially be useful in making a movement tangible for Indigenous communities.

THREE FOOD JUSTICE DISCOURSES: WHICH DISCOURSE SHOULD COMMUNITY-BASED ORGANIZATIONS AND SOCIAL WORKERS POSITION THEMSELVES?

The food justice movement originated with community responses to economic issues in the 1980's with a focus on emergency food services, but has transitioned its focus on the right to food as a component of a more democratic and just society

6 Food insecurity is "the inability to acquire or consume an adequate diet quality or sufficient quantity of food in socially acceptable ways, or the uncertainty that one will be able to do so" (Baker et al., 2001, p. 9). Results from a study indicate that food insecurity affected over 1 in 4 Native Hawaiians. Native Hawaiians were also three times as likely to be food insecure when compared to Japanese or Chinese in Hawai'i. The prevalence of food insecurity for household members above 30% included the geographic areas in which Native Hawaiians reside. Furthermore, food insecurity was associated with obesity and various chronic health conditions such as diabetes, asthma, or arthritis (Baker et al., 2001).

(Wekerle, 2004). It highlights the focus on systemic changes and the necessary need to engage in political and policy processes, as well as consciously addressing issues of community mobilization and social movement.

Although a number of discourses have attempted to frame the concept of food security, three major critical discourses dominant: the *rights discourse*, the *anti-poverty* discourse, and the *community food security* discourse. The rights discourse uses a human rights lens. Proponents of this discourse contend that every citizen should have the right to feed him or herself as an essential attribute of the social rights within a democracy. This discourse calls for accountability on governments to protect its citizens against hunger (Levkoe, 2006; Riches, 1999). Despite arguing for a moral stance, the lack of a mechanism to enforce governmental agreements, both on the international and national levels, leaves policies dependent on local governments to support this stance. Additionally, this human rights discourse tends to focus on individual entitlement rather on structural or political economic conditions (Levkoe, 2006).

The anti-poverty discourse has considered issues ignored by the human rights approach. This discourse frames food security beyond access to food, and attributes hunger to an issue of poverty (McIntyre, 2003). Critics of this discourse indicate that using an anti-poverty agenda ignores the connection of food to the environment and the role that the global system has in the production, distribution, and consumption of food (Levkoe, 2006).

The community food security discourse encompasses both the human rights and anti-poverty discourses, and aims to engage in a broader perspective of food, including issues of sustainability and community building. This discourse aims to be supportive of the needs of the community and to assure equitable food access created through democratic decision-making processes (Anderson & Cook, 1999). Proponents of this discourse work to build community and invest in projects that aim to create long-term self-sufficiency. Its focus is primarily on neighborhoods and households, and sees them as having the potential to initiate social change. Although, the community food security discourse draws upon both environmental sustainability and local economic development (Levkoe, 2006), it lacks the discussion around epistemology. I argue that this is where CIPP can be a natural fit in moving the community food discourse towards a food justice framework relevant to Indigenous communities. Community-based organizations and social workers are encouraged to create and develop an indigenized community food security discourse.

PROMOTING FOOD DEMOCRACY AND INDIGENIZING THE FOOD JUSTICE MOVEMENT THROUGH CIPP

Through the food justice movement, a vision of food democracy has been adopted which directly challenges anti-democratic forces of control, exploitation, and oppression. Food democracy refers to the idea of public decision-making and increased access and collective benefit from the food system as a whole (Levkoe, 2006). Much like aligning the principles of CIPP, food democracy implies a reconnection to the earth or land and the process of growing, preparing, and eating food. Acknowledging that each community or group has different relationships, including reinterpreting its meaning to these relationships to food, food democracy naturally includes a discussion around Indigenous epistemology. As Hassanein (2003) indicates,

> At the core of food democracy is the idea that people can and should be actively participating in shaping the food system, rather than remaining passive spectators on the sidelines. In other words, food democracy is about citizens having power to determine agro-food policies and practices locally, regionally, nationally and globally. (p. 79)

Infusing CIPP, food democracy requires that people develop the knowledge and skills necessary to actively participate in society and to have an impact on a different political level (Levkoe, 2006). With CIPP, food justice movements provide the opportunity for local grassroots initiatives and the use of Indigenous epistemology (Fairbairn, 2011). Indigenous epistemology centralizes the voices of the community and promotes a community-based process that sheds light on locally grounded solutions aimed for sustainability.

With roots in utilizing place as the epistemology, the food justice movement draws upon daily practices and local knowledges, and creates social networks that engage the community and stakeholders in democratic or participatory practices, and everyday life (Wekerle, 2004). In order for indigenization to occur, community based efforts and health initiatives focusing on food insecurity need to provide opportunities for youth and their communities to gain what Casey (1996) emphasizes as *genuinely local knowledge*,

> Local knowledge is at one with the lived experience if it is indeed true that this knowledge is of the localities in which the knowing subjects lives. To live is to live locally, and to know is first of all to know the places one is in. (p. 18)

Local knowledge must include identifying the sources of wisdom such as access to cultural food, how they are grown and prepared, and ways they are relevant to daily practices. Local knowledge must also include the stories, symbolic meanings,

historical facts, and collective memories of a geographic place. Youth and communities can do this by learning or interpreting an *oli (chant)*, *moʻolelo (story)* shared by the *kupuna (elders)*, and understanding the deep meaning of the given name of the place. Deep information about a place brings significance to its existence, and provides space for counternarratives, both historical and contemporary, to be part of the food justice discourse.

Casey (1996) further discusses how epistemology and values are fostered in a given culture as he explains its relationship to place,

> The very word *culture* meant *place tilled* in Middle English, and the same word goes back to Latin colere, 'to inhabit, care for, till, worship.' To be cultural, to have a culture, is to inhabit a place sufficiently intensely to cultivate it—to be responsible for it, to attend to it caringly. Where else but in particular place can culture take root? (pp. 33-34)

When youth learn about the place they live, values of *malama ʻaina (care for the land)*, and *kuleana (responsibility)* to each other like an *ʻohana (family)* can be perpetuated. Other values may emerge through the sources of wisdom of place. Youth and their communities learn, negotiate, and instill these values and later incorporate its relevance to the context of their daily practices (Escobar, 2001). These values can assist in prioritizing a community's sociopolitical needs, and developing local and global strategies and solutions to better their lives through the engagement of community networks (Escobar, 2001). Such strategies should consider community struggles (Appadurai, 2001), challenges, and resilience in overcoming them from an Indigenous standpoint as well as from a youth's. Through this, community voices are centralized in the process. A community, all inclusive of youth, families, elders, other stakeholders (e.g., businesses, education, or other community-based organizations), upholding the *ʻohana* philosophy must take part in the process. The community in part can serve as a place for its members to *perform, practice, refine,* and *redefine* how Indigenous epistemology is used and what values mean in the food justice movement.

CONCLUSION

The proposed conceptual framework of CIPP as a process and strategy for indigenization has potential to promote collectivity and community action, and centralize the task for community members to understand the contradictions of the dominant ideology in the food justice movement (Ledwith, 2001). CIPP can be a venue to assess how values and knowledge are intricately linked to community empowerment practice (Cox, 2001). Further conceptualization on the roles and responsibilities of community-based organizations and social workers in facilitating the indigenization

process is needed. Community-based organizations and social workers can serve a vital role in providing opportunities for youth and their communities to explore the meaning of place and its faculties—-sources of wisdoms, values bestowed, and voices harnessed in the process of place-making. Social workers have profound impact in facilitating the inclusion and recognition of Indigenous epistemology and its global impact.

Although the term Indigenous may refer to Native populations, marginalized populations have an Indigenous aspect to their community identity. CIPP has promise in creating a process to develop critical consciousness and encourage communities (including scholars and practitioners alike) to recognize how local issues are linked to global concerns, and partake in social action around multiple health and social issues. CIPP also has the potential to facilitate community-organizing efforts around issues of governmental social welfare or health-related cuts to their communities, privatization, and the lack of quality services in the community. These crises coupled with the rapid changes in information technology create a greater need for new knowledge from the ground up to further empower communities. CIPP can create knowledge from Indigenous communities as they critique the social power of the dominant ideology. It engages with the community and brings voice to the process of knowledge production in areas of their lives that affects them. CIPP is responsive to participatory and community decision-making processes.

A major limitation of the working framework is the conceptualization of geographic place and community, and who participates in *indigenization*. With the changing migration patterns of those moving in and out of a geographic place, how may the meanings of a place, its purpose and values relevant to people's lives present tensions or conflicts that complicate the process of indigenization? The politics of representation plays out, and further conceptualization and research is needed to unravel this process. As Fraser (2005) indicates, representation involves membership to a social group and decision-making procedures. A major issue is the process of social belonging (e.g., inclusion and exclusion), and who participates in making the decisions in the indigenization process. Power dynamics within such processes play out, and may potentially perpetuate the very oppression the community and its members want to cast out.

A more pressing limitation is the blurred role of state-territories (in a global community) that impinge on the lives of Indigenous communities due to colonialism and neo-colonialism. With the increased political upheaval, it is necessary that community members are informed of local, national, and international laws or governmental policies that impact their lives. As social work practitioners and social welfare scholars, we need to consider the global impact and political implications of our work. When such laws or governmental policies dismiss or continue to oppress Indigenous communities, how can we promote self and collective determination?

If the goal of indigenizing a movement as part of a promoting social justice, how can this working framework account for global concerns? Fraser (2005) provides one way to do so by tackling *meta-political misrepresentation*,

> [This] arises when states and transnational elites monopolize the activity of frame-setting [the 'who' in addressing social justice on a global level] denying voice to those who may be harmed in the process, and blocking creation of democratic arena when the latter's claim to be vetted and redressed. (p. 85)

The goal of indigenizing a movement should also identify ways to reconcile with the rules that govern an Indigenous community's social interaction on a global level. Critique on such rules is in need of a more human rights lens.

References

Agnew, J. A. (1987). *Place and politics: The geographical mediation of state and society*. Boston, MA: Allen & Unwin.

Alexander, J. C. (2004). Toward a theory of cultural trauma. In J. C. Alexander, R. Eyerman, & B. Giesen (Eds.), *Cultural trauma and collective identity* (pp. 1-30). Berkeley, CA: University of California Press.

Anderson, M. D., & Cook, J. T. (1999). Community food security: Practice in need of theory? *Agricultural and Human Values, 16*(2), 140-150.

Appadurai, A. (2001). Deep democracy: Urban governmentality and the horizon of politics. *Environment and Urbanization, 13*(2), 23-43.

Baker, K. K., Derrickson, J. P., Derrickson, S. A. K., Reyes-Salvail, F., Onaka, A. T., Horiuchi, B.,…Dannemiller, J. (2001). Hunger and food insecurity in Hawai'i: Baseline estimates 1999-2000, Hawai'i Health Survey (HHS). Honolulu, HI: Hawai'i Department of Health, Office of Health Status Monitoring.

Ball, M. W. (2002). "People speaking silently to themselves": An examination of Keith Basso's philosophical speculations on "sense of place" in Apache cultures. *American Indian Quarterly, 26*(3), 460-478.

Basso, K. H. (1996). Wisdom sits in places: Notes on a Western Apache landscape. In S. Feld & K. H. Basso (Eds.), *Sense of places* (pp. 53-90). Santa Fe, NM: School of American Research Press.

Berg, P., & Dasmann, R. F. (1990). Reinhabiting California. In V. Andruss, J. Plant, & E. Wright (Eds.), *Home! A bioregional reader*. Philadelphia, PA: New Society.

Brandt, C. B. (2004). A thirst for justice in the arid Southwest: The role of epistemology and place in higher education. *Educational Studies, 36*(1), 93-107.

Casey, E. (1996). How to get from space to place in a fairly short stretch of time. In S. Feld & K. H. Basso (Eds.), *Senses of place* (pp. 14-51). Santa Fe, CA: School of American Research Press.

Collins, P. H. (1989). The social construction of black feminist thought. *Signs, 14*(4), 745-773.

Cox, E. O. (2001). Community practice issues in the 21st century: Questions and challenges for empowerment-oriented practitioner. *Journal of Community Practice, 9*(1), 37-56.

Cresswell, T. (2004). *Place: A short introduction*. Malden, MA: Blackwell Publishing Ltd.

Deloria, V. J., & Wildcat, D. (2001). *Power and place: Indian education in America*. Golden, CO: Fulcrum Resources.

Dreeben, R. (1968). *On what is learned in school*. Reading, MA: Addison-Wesley.

Duran, E., & Duran, B. (1995). *Native American postcolonial psychology.* Albany, NY: State University of New York Press.

Else, I. R. N. (2004). The breakdown of the *kapu* system and its effect on Native Hawaiian health and diet. *Hulili: Multidisplinary Research on Hawaiian Well-Being, 1*(1), 241-255.

Escobar, A. (2001). Culture sits in places: Reflections on globalism and subaltern strategies of localization. *Political Geography, 20*, 139-174.

Evans-Campbell, T., & Walters, K. L. (2006). Catching our breath: A decolonization framework for healing Indigenous families. In R. Wong, R. McRoy & C. O. Hendricks (Eds.), *Intersecting child welfare, substance abuse, and family violence* (pp. 266-290). Alexandria, VA: Council of Social Work Education.

Fairbairn, M. (2011). Framing transformation: the counter-hegemonic potential of food sovereignty in the US context. *Agriculture and Human Values*, 1-14.

Fanon, F. (1963). *The wretched of the earth*. New York, NY: Grove Press.

Fay, B. (1996). Can we understand others objectively? In B. Fay (Ed.), *Contemporary philosophy social science: A multicultural approach* (pp. 199-222). Malden, MA: Blackwell Publishers Inc.

Fox, N. J. (2003). Practice-based evidence: Towards collaborative and transgressive research. *Sociology, 37*(1), 81-102.

Fraser, N. (2005). Reframing justice in a globalizing world. *New Left Review, 36*(Nov.-Dec.), 69-88.

Gao, G., & Perrone, P. (2004). *Crime in Hawai'i 2003: A Review of uniform crime reports*. Honolulu, HI: Hawai'i State Attorney General, Research & Statistics Branch, Crime & Justice Assistance Division.

Grande, S. M. A. (2000a). American Indian geographies of identity and power: At the crossroads of indigena and mestizaje. *Harvard Educational Review, 70*(4), 467-498.

Grande, S. M. A. (2000b). American Indian identity and intellectualism: The quest for a new red pedagogy. *Qualitative Studies in Education, 13*(4), 343-359.

Grande, S. M. A. (2004). *Red Pedagogy: Native American social and political thought*. Lanham, MD: Rowman & Littlefield Publishers, Inc.

Harvey, L. (1992). *Critical Social Research*. Boston, MA: Unwin Hyman.

Hassanein, N. (2003). Practicing food democracy: A pragmatic politics of transformation. *Journal of Rural Studies, 19*, 77-86.

Hooks, B. (1990). *Yearning: Race, gender, and cultural politics*. Cambridge, MA: South End Press.

Johnston-GoodStar, K., Trinidad, A. M. O., & Tecle, A. (2010). Critical pedagogy through the reinvention of place: Two cases of youth resistance In B. J. Porfilio & P. R. Carr (Eds.), *Youth culture, education and resistance: Subverting the commercial ordering of life*. Netherlands & Boston, MA: Sense Publishers.

Kameʻeleihiwa, L. (1992). *Native land and foreign desires.* Honolulu, HI: Bishop Museum Press.

Kanahele, G. (1986). *Ku Kanaka stand tall: A search for Hawaiian values*. Honolulu, HI: University of Hawaiʻi Press.

Katz, C. (1996). Towards minor theory. *Environment and Planning D: Society and Space, 14*, 487-499.

Ladson-Billings, G. (2000). Racialized discourse and ethnic epistemologies. In N. Denzin & Y. Lincoln (Eds.), *Handbook of Qualitative Research* (2nd ed., pp. 257-277). Thousand Oaks, CA: Sage.

Ledwith, M. (2001). Community work as critical pedagogy: Re-envisioning Freire and Gramsci. *Community Development Journal, 36*(3), 171-182.

Levkoe, C. Z. (2006). Learning democracy through food justice movements. *Agriculture and Human Values, 23*, 89-98.

McCubbin, L. D., Ishisaka, M. E., & McCubbin, H. I. (2007). The Kanaka Maoli: Native Hawaiians and their testimony of trauma and resilience. In A. J. Marsella, J. L. Johnson, P. Watson, & J. Gryczynski (Eds.), *Ethnocultural perspectives on disaster and trauma: Foundations, issues, and applications* (pp. 271-298). New York, NY: Springer.

McGinnis, M. V. (Ed.). (1999). *Bioregionalism*. New York, NY: Routledge.

McIntyre, L. (2003). Food security: More than a determinant of health. *Options Politiques, 24*, 46-51.

McMullin, J. (2005). The call to life: Revitalizing a healthy Hawaiian identity. *Social Science & Medicine, 61*, 809-820.

Meyer, M. A. (2001). Our own liberation: Reflections on Hawaiian epistemology. *The Contemporary Pacific, 13*(1), 124-148.

Meyer, M. A. (2003). Hawaiian hermeneutics and the triangulation of meaning: Gross, subtle, causal. *Social Justice, 30*(4), 54-63.

Orr, D. (1992). *Ecological literacy*. Albany, NY: State University of New York Press.

Pearson, R. S. (2004). *Ka leo o na keiki: The 2003 Hawai'i state alcohol, tobacco, and other drug use study*. Kapolei, HI: Hawai'i Dept. of Health, Alcohol & Drug Abuse Division.

Provenzano, R. (2003). *A little book of aloha: Spirit of healing*. Honolulu, HI: Mutual Publishing.

Riches, G. (1999). Advocating the human right to food in Canada: Social policy and the politics of hunger, welfare, and food security. *Agriculture and Human Values, 16*, 203-211.

Ritzner, G. (2008). *The McDonaldization of society*. Thousand Oaks, CA: Pine Forge Press.

Roberts, M., & Wills, P. (1998). Understanding Maori epistemology: A scientific perspective. In H. Wautischer (Ed.), *Tribal epistemologies: Essays in the philosophy of anthropology.* Burlington, VT: Ashgate Publishing.

Sale, K. (1985). *Dwellers in the land: The bioregional vision*. San Francisco, CA: Sierra Club Books.

Say, R. (2004). *Managing with aloha: Bringing Hawai'i's universal values to the art of business.* Waikoloa, HI: Ho'ohana Publishing.

Smith, L. T. (1999). *Decolonizing methodologies: Research and indigenous peoples*. New York, NY: Zed Books Ltd.

Sohng, S. S. L. (1998). Research as an empowerment strategy. In L. M. Gutierrez, R. J. Parsons, & E. O. Cox (Eds.), *Empowerment in social work practice: A sourcebook*. Pacific Grove, CA: Brooks/Cole Publishing Company.

Sonoda, H. (2008). A nation incarcerated. In C. Fujikane & J. Y. Okamura (Eds.), *Asian settler colonialism: From local governance to the habits of everyday life in Hawai'i* (pp. 99-115). Honolulu, HI: University of Hawai'i Press.

Sotero, M. M. (2006). A Conceptual model of historical trauma: Implications for public practice and research. *Journal of Health Disparities and Practice, 1*(1), 93-108

Stannard, D. (2008). The Hawaiians: Health, justice, and sovereignty. In C. Fujikane & J. Y. Okamura (Eds.), *Asian settler colonialism: From local governance to the habits of everyday life in Hawai'i* (pp. 161-169). Honolulu, HI: University of Hawai'i Press.

Traina, F., & Darley-Hill, S. (Eds.). (1995). *Perspectives in bioregional education*. Troy, OH: NAAEE.

Trask, H. (1993). *From a native daughter: Colonialism and sovereignty in Hawai'i*. Honolulu, HI: University of Hawai'i Press.

Trask, H. (2000). Settlers of color and "immigrant" hegemony: "Locals" in Hawai'i. *Amerasia Journal, 26*(2), 1-24.

Trinidad, A.M.O. (2011). Sociopolitical development through Critical Indigenous Pedagogy of Place: Preparing Native Hawaiian young adults to become change agents. *Hulili: Multidisciplinary Research on Hawaiian Well-Being, 7*, 185-221.

Watson, T. K. (2008). *Ho'i Hou ia Papahanaumoku: A history of ecocolonization in the Pu'uhonua of Wai'anae*. Unpublished Dissertation, Honolulu, HI: University of Hawai'i.

Wekerle, G. R. (2004). Food justice movements: Policy, planning, and networks. *Journal of Planning Education and Research, 23*(4), 378-386.

Wylie, A. (2003). Why standpoint matters. In R. Figueroa & S. Harding (Eds.), *Science and other cultures: Issues in philosophies of science and technology* (pp. 26-48). New York, NY: Routledge.

Yellow Horse Brave Heart, M., & DeBruyn, L. M. (1998). The American Indian holocaust: Healing historical unresolved grief. *American Indian and Alaska Native Mental Health Research, 8*(2), 56-78.

Young, L. K. (2005). *Native Hawaiian data book 2006*. Honolulu, HI: Office of Hawaiian Affairs.

Author's Note

Alma M.O. Trinidad, MSW, PhD is an assistant professor at Portland State University, School of Social Work, Child and Family Studies. The article is based on her dissertation work, and is dedicated to the youth of rural Hawai'i, especially the island of Molokai (my birthplace), their adult allies, and communities—may you continue to learn about the past and the beauty of our culture so you can inspire the work of promoting social justice and indigenizing a social movement. The author wants to send much mahalo (thanks) to Drs. Aileen Duldulao, Jungeun Olivia Lee, David Takeuchi, Sue Sohng, and Sharon Sutton for reviewing earlier drafts of this article and providing constructive feedback. Special mahalo to Drs. David Takeuchi, Sue Sohng, Sharon Sutton, and Rick Bonus for their support and guidance throughout the dissertation process. This work was funded in part by the Ford Foundation, the National Institute of Mental Health Grant T32MH20010, and the University of Washington Graduate Opportunities and Minority Achievement Program (Go-MAP).

For additional information, please contact Alma Trinidad at Portland State University, School of Social Work, P.O. Box 751, Portland, OR 97207, phone #: (503) 725-8510, email: amotrinidad@gmail.com.